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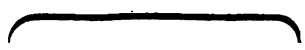
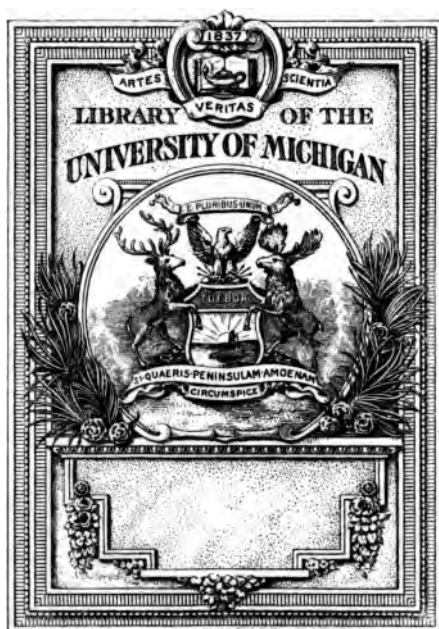
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HAND BOOK  
TO  
LECTURES  
ON  
EDUCATION

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PROF. S. S. LAURIE

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**THE**  
**THEORY, ART, AND HISTORY OF**  
**EDUCATION.**



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HANDBOOK TO LECTURES  
ON THE  
THEORY, ART, AND HISTORY OF  
EDUCATION.

BY  
SIMON S. LAURIE, A.M., F.R.S.E.,  
INSTIT. EDUC. PROF. UNIV. EDIN.

*Second Edition, Revised.*

"Ego vero utar via veteri: sed si propiorem planioremque invenero, hanc  
muniam."—SENECA.



EDINBURGH: JAMES THIN.  
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1879.





## PREFATORY NOTE.

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It is desirable that the Students of this Class should have some acquaintance with Psychology, or Ethics, or both. But the subject is so treated as to enable those who approach the study of mind for the first time to understand the elements of Psychology in their specific educational reference.

The Science of Education has its root in the genesis and growth of mind. In so far as Education is a science and a history, it is a Liberal Study in the same sense in which Philosophy and History are Liberal Studies. I think Plato would say so. In so far as Education is Methodology, it is an Art, just as three-fourths of Logic is an Art, and of Moral Philosophy a Praxis. It is, however, more limited in its scope than the Art of Logic and the Praxis of Moral Philosophy.

S. S. L.

UNIVERSITY OF EDINBURGH,

*March, 1879.*

NOTE.—It is assumed that the student attending these Lectures has either already had some experience in the practice of teaching, or that provision is made for his obtaining it in some good school; and also that opportunities are afforded for his “walking” the best schools of the town, and studying their organization, discipline, and methods. (See Class-Notice at end of this Hand-book.)

"La plus grande difficulté et importante de l'humaine science semble estre en cet endroit où il se traicte de la nourriture et institution des enfans."

MONTAIGNE I. xxv.

"I shall straight conduct you to a hill-side where I will point you out the right path of a virtuous and noble education, laborious indeed, at the first ascent, but also so smooth, so green, so full of noble prospects and melodious sounds on every side, that the harp of Orpheus was not more charming."

MILTON.

"Unum est igitur quod in hac parte præcipiam, ut [puer] omnia ista facere possit,—intelligat."

QUINTILLAN.

"If I must or would relinquish the office of preacher and other matters, there is no office I would more willingly have than that of schoolmaster or teacher of boys. For I know that this work, next to the office of preacher, is the most profitable, the greatest, and the best. Besides, I know not even which is the best of the two. For it is hard to make old dogs tame and old rogues upright; at which task nevertheless the preacher's office labours, and often labours in vain. For young trees be more easily bent and trained, howbeit some should break in the effort. Beloved, count it one of the highest virtues upon earth to educate faithfully the children of others, which so few, and scarcely any, do by their own."

MARTIN LUTHER.

"By simplicity I mean the natural perception of beauty, fitness, and rightness; or of what is lovely, decent, and just; faculties dependent much on race, and the primal signs of fine breeding in man; but cultivable also by education, and necessarily perishing without it. True education has, indeed, no other function than the development of these faculties, and of the relative will. It has been the great error of modern intelligence to mistake science for education. You do not educate a man by telling him what he knew not, but by making him what he was not."—JOHN RUSKIN, "*Munera Pulveris*," c. v., p. 112. 1872.

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# THE THEORY OR SCIENCE OF EDUCATION.

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## THE END OF EDUCATION.

*"The end desired," says Jean Paul, "must be known before the way. All means or art of education will be, in the first instance, determined by the ideal or archetype we entertain of it."*

THE end, purpose, or object of Education is to be stated in its most generalised form as "The Realisation by each individual in and for himself of the Idea of Man." This however is too general for our purposes, especially as we have to deal only with those who are in a state of pupilage. On the practical side this end may be stated in a more concrete way, thus: "The object of Education is the formation of the Habit of Right Judgment and Good Action." The end of Education is thus Ethical.

We can however have no intelligent comprehension of the end of Education without a knowledge of the being whom we propose to educate. It is only by the study of the nature and constitution of Man that we can find what the Habit of Right Judgment and Good Action is in his case.

Knowledge of the nature and constitution of Man is

Psychology. This may be considered under two heads : (1.) The Doctrine of the *Receptivity* of Mind, and (2.) The Doctrine of the *Activity* of Mind as Intelligence and as Emotion.

The Science of Education contemplates Mind specially in its genesis and growth.

But Mind is involved in Matter. They are mutually conditioned and conditioning. Nay, in a very important sense we may say that the latter has the mastery. We must therefore look at the physical conditions of mind. "We have not to train up a soul," says Montaigne, "nor yet a body, but a man ; and we ought not to divide him."

The physical conditions likewise fall to be considered under two heads: (1.) The Doctrine of physical conditions in relation to the Receptivity of Mind. (2.) The Doctrine of physical conditions in relation to the Activity of Mind.

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## THE DOCTRINE OF PHYSICAL CONDITIONS IN RELATION TO RECEPTIVITY AND ACTIVITY.

- (1.) The Structure of the Human Body generally.
- (2.) The Blood and its Circulation—Waste—Nutrition—Purification.
- (3.) The Nerve-system — Sensory and Motor. The Senses. Muscular Activity.
- (4.) The Nerve-apparatus of Receptivity and Activity; Gradual growth of this, and lessons to be drawn from the gradual growth.
- (5.) Waste of Nerve-substance. Exhaustion of Nerve-substance. Nutrition of Nerve-substance.
- (6.) Memory and Habit as determined by physiological conditions.
- (7.) Reflex action: Automatic action: Secondarily-automatic action, and its educational bearing.

*Summary of educational lessons to be drawn from a consideration of physical conditions; (a) Nutrition and Oxygenation of blood in brain; (b) Rest; and Variety of brain exercise; (c) Gradual growth of the mental and moral capacity in connexion with growth of brain. The consequent limitation of the Teacher's demands on pupils, (length of lessons, &c.); (d) Habit of Mind in so far as it is merely cerebral Habit; (e) Gymnastic, with Drill; (f) Sanitary conditions of intellectual and moral health and activity.*

*Books of Reference* — Carpenter's Mental Physiology; M'Kendrick's Elements of Physiology.



## PSYCHOLOGY IN RELATION TO THE SCIENCE OF EDUCATION.

### I.—THE INTELLIGENCE.

The treatment of Psychology in this course of Lectures is necessarily brief and dogmatic, and is limited to its special bearing on Education.

---

CONSCIOUSNESS :—The term is here used as including the whole field of inner and outer Sense or Feeling.

We must contemplate the growth of Man's Intelligence from the point of view of Evolution ; for in educating we have to follow the successive steps of mental growth if we would follow Nature. We thus abbreviate the philosophical part of our course, for the evolutionary view of psychology contains in it the doctrine of periods of development, and thus settles by anticipation many educational problems. Let us first consider states of Animal consciousness, pre-mising that we can attain only to an approximation to the truth in this department of inquiry. (*Comparative Psychology.*)

### RECEPTIVITY AND ACTIVITY IN ANIMALS.

1. REFLEX ACTION :—Response to outer stimulus with-

out consciousness. *Ex.* Acephalous Molluscs, *Oyster*, *Cockle*. This may be called *an Anticipation of consciousness*.

2. SENSIBILITY OR FEELING :—Response to individual or singular impressions. These are not co-ordinated. *Ex.* Cephalous Molluscs, *Snail and Whelk*. This may be called *Sensation* of the first or lowest stage.

3. SENSE-ATTUITION :—This is defined to be that stage of consciousness which co-ordinates separate and singular impressions and becomes aware of *total objects* of sense as separated one from the other, such as trees, men, stones, &c. *Ex.* *Dogs, horses, &c.* This may be called *Sensation* of the second or higher stage.

The reaction on the external is as yet not more than passive activity—*i.e.*, activity set in motion by that which is outside the subject moved. (*Animal Volition.*)

This completes, in a general view, Animal consciousness on the side of Intelligence. The distinctions between animals occupying this platform are probably due to less or greater vividness of impressions, and corresponding reflex power of co-ordination. The whole of Animal intelligence falls strictly under the head of Receptivity—at most extending to Passive-Activity.

## RECEPTIVITY AND ACTIVITY OF INTELLIGENCE IN MAN.

There are in Man all the animal stages of Consciousness given above, viz. :—

1. REFLEX ACTION :—Always operative, but more exclusively active in the infant. 2. SENSIBILITY OR FEELING : and 3. SENSE-ATTUITION.

But over and above these states of Receptivity, there is

4. A movement from within, which issues from the centre of Man's being, and is the essence of his distinctive Intelligence. This inexplicable movement we call—WILL. Its operations are as follow :—

(1.) The Will-force directing itself on the variety of external objects,—either the total objects (as explained above) of Sense-attuition or single qualities of these totalities—separates them one from another, seizes or prehends them. *Percipience and Percepts.*

Will also *affirms* these percepts ; and *Speech* appears, or tends to appear, at this stage of the evolution of the Human Intelligence.

(2.) The Will-force then proceeds to details and seizes the most salient features or qualities of an object first. *Order of Percipience.*

(3.) This Will-force, after it has separated and perceived, again prehends together the individual qualities that constitute a total object in Sense-attuition. By these means it acquires for itself a Unity in Perception : *Concipientence and sense-Concepts.*

(4.) *Comparison* of the Like and Unlike has been meanwhile going on ; but it now comes into greater activity, and gives rise to a perception of the Relations of percepts and of concepts.

(5.) The consciousness of CAUSAL CONNECTION seems to run parallel with the above stages of mental growth, thus—  
(a) Attuitional Stage—a vague and uncertain *feeling* of succession. (Animals have this); (b) Percipient Stage—a perception of invariable sequence (as in young children); (c) Concipient Stage—a Conception of invariable and conditioning or necessary sequence. (The Causal nexus.)

(6.) The next movement towards knowledge is GENERALISATION—[KINDS—CLASSES—GENERAL PROPOSITIONS.]

(7.) REASONING.—Induction of Inference and of Cause, as a process of analysis and synthesis (*analytico-synthetic*.)

Deduction, and the Deductive habit of Intelligence.

(8.) The Intelligence aims next at consummating its movements in the comprehension of kinds or classes of things in their causes or rational grounds, which is Science. Education, however, does not aim at leading the pupil to the *acquisition* of universal science, but merely at placing his intelligence in a rational *attitude* to all knowledge.

IDEAS.—Educational significance of this word.

(9.) Finally, the Intelligence of Man cannot rest in the science of kinds of things merely : it can find repose only in Unity. Education therefore, following Nature, aims at this ultimate intellectual result—raising man to the consciousness and contemplation of the unity of life and reason in all things—which Unity is the manifestation of GOD in creation.

CONCLUSIONS FROM THE INTELLECTUAL NATURE OF MAN  
WITH REFERENCE TO HIS EDUCATION.

*The Formal and Real in Education.*

The Intelligence, as we have seen, reaches its end, which is Knowledge, according to a certain way, process, or method. That process has been briefly exhibited (psychologically). The movements, *as such*, of intelligence are designated *Formal* as opposed to the *Real*, and if the above analysis be correct, they fall under two heads, thus :

(a.) Will-power as basis and root of Knowledge. (b.) Process or Method whereby the Will-activity reaches knowledge.

From which it follows that all formal education of the Intelligence of Man ought to be a discipline both of the Will as a power, and also of the process or method of Knowing.

Further, it appears from the conclusion of the Psychology of Intelligence, that the ultimate aim of the Educator on the side of *mere Intellect* is a Religious or Ethical aim. In so far as it is not this, Education, even as a formal discipline, is partial and incomplete.

NOTE ON THE FORMAL AND THE REAL.—*We have as yet been dealing only with the Formal, that is to say, with the pure power and process of intelligence, and not at all with that on which the power*

*and process direct themselves—the things of the inner and outer sense, and also those things which are the product of Reason and Imagination. The materials which the Intelligence holds in its grasp are called the Real as opposed to the Formal. These form the subject of subsequent consideration. I would simply remark here that in all Education the materials of instruction are to be selected with a view to the formation of Right judgments by the future Man, since Right judgments are the sole sure foundation of Right action. The Formal is pure power and process simply as such: the Real is all the materials of consciousness—all things felt, all things perceived, all things thought, all things imagined. It embraces, moreover, the whole sphere of the Ethical. (P. 12.)*

Exposure of the Realistic fallacy that Knowledge of Nature is alone *the Real*.

## II.—UNFOLDING OF INTELLIGENCE ; OR, PERIODS OF GROWTH.

The successive stages or periods of mental development from infancy to maturity have next to be considered. "*L'esprit, non plus que le corps, ne porte que ce qu'il peut porter,*" says Rousseau. And again, "*Laissez mûrir l'enfance dans les enfans ;*" to which we may add, "Let boyhood ripen in boys, youthhood in youths, and manhood in men."

We shall find that these periods are generally indicated by the successive movements of intelligence in knowing, as these have been exhibited in the Psychology (pp. 6-7). The logical movements of intelligence are also, speaking generally, the chronological. They may be roughly arranged thus : (1.) Babehood—The period of *Sensation* and *Attuition*. (2.) Infancy—(a) *Perception*. (b) *Sense-Conception* (from two years, when speech begins, to the eighth year, the period of second dentition). (c) *Relational Conception*. The whole of this period corresponds to the duration of the *Infant School*. (3.) Childhood—*Conception* (simple and relational) is now in full activity with *Generalisation and Reasoning incipient* (to the age of puberty, from the eighth to the fifteenth year). This period corresponds to the duration of the *Primary School* and is divided into two parts—the Lower Primary, from the eighth to the twelfth year, and the Upper Primary, from the twelfth to the fifteenth year. (4.) Boyhood and Girlhood, or the *Juvenile Period* *Realisation and Reasoning Stage* (from the fifteenth

to the eighteenth year). This period corresponds to the *Secondary* or *High School*. (5.) Adolescence—*All the Faculties in full operation, and with the tendency to form Ideas* (to the twenty-second year). This period corresponds to that of University life. Thereafter Manhood and Womanhood.

---

CONCLUSION FROM THE PERIODS OF GROWTH WITH  
REFERENCE TO EDUCATION.

All education and all instruction, if they are to be effective, are to be carefully adapted to the stage of intellectual development which the pupil may have reached.



## III.—THE ETHICAL NATURE OF MAN.

*The Formal*.:—In the Ethical 'as in the Intellectual sphere, *Will* is the most conspicuous fact. Will as source of action has controlling, directing and regulating force.

Closely connected with Will as regulator and controller is the 'sentiment' of Duty, or rather of Law *as Law*, Authority *as Authority*, and the co-relative Duty and Obligation. This sentiment has as yet resisted adequate analysis. Law and Duty are the ultimate foundation of school discipline though they may be disguised.

But Will is here again a purely formal power, and the sentiment of Law and Duty is a merely formal fact.

The Will works in and through the material of feeling, sentiment and emotion. These feelings, sentiments, and emotions constitute the *Real* in the ethical sphere, just as all objects of actual or possible knowledge constitute the Real in the intellectual or knowing sphere.

*The Real*.:—Man is a creature of Feeling, Desire and Emotion, as well as of Intelligence and Will.

*The feelings, emotions, and sentiments, which constitute the inner ethical world may be classified under four general heads.*—1. *The Appetitive (arising out of the animal organism)*; 2. *The Altruistic*; 3. *The Egoistic*; 4. *The Complex*.

The Sentiments may be also called Moral Ideas or "Virtues;" and it is these sentiments or ideas which furnish materials or motives to Will. These sentiments, ideas, or

virtues have to be named and their characteristics briefly indicated. Among them stands the sentiment of the Beautiful ; and its educational bearing on the moral and intellectual life has to be considered.\* [ART.]

The ethical ideas find their point of union in the Idea of God as the Reality which, as supreme and universal, constitutes both the ground and the end of the ethical life. The will in the ethical sphere can find rest only in union with God, and the perception of Him as the true life of the Soul.

\* The sentiment of the Beautiful, and consequently of Art, is included under the Complex moral sentiments. This may be fairly maintained if we exclude from the *sentiment* of the Beautiful, the mere gratification arising from the simple perceptions of Form and Colour. In any case the classification is defensible in its educational relations.

CONCLUSIONS FROM THE ETHICAL NATURE OF MAN AS  
TO HIS EDUCATION.

*The Formal in Ethics.*—The Will of man has to be trained or disciplined to do the Right under the influence of the higher sentiments and above all of the sentiment of Law, and Duty to Law. The pupil has to be habituated to right and good actions. This induced or enforced activity of Will is moral discipline in the strict sense, and is *Formal*.

*The Real in Ethics.*—But further what may be called the materials of Will, viz., the moral sentiments or ideas, have to be supplied to the pupil, or rather evoked in him directly or indirectly. We have to give ethical *instruction*, as well as ethical practice or discipline. That is to say, we have to *habituate* the mind of the pupil to the contemplation of ethical ideas as motive forces.

The best way of giving this instruction, is a separate question, and constitutes the *method* of ethical construction. Our object is to bring the Will into harmony with moral ideas. "Discipline," says Roger Ascham, "without instruction is mere tyranny; and instruction without discipline is little better than useless talk."

In the ethical as in the intellectual sphere, as we have seen (p. 13), God is sole consummation of the life of Man. The realization of this life for the individual carries us beyond the limits of our present course of study, but the relation in which this supreme Idea stands to the practical aim of the Educator—Right Judgment and Right Action—has to be exhibited and enforced.

#### IV.—AUXILIARIES OF THE PROCESSES AND GROWTH OF MIND.

**MEMORY** :—Difference between Reminiscence and Recollection. The former passive-active, and dependent on Association (Animals have reminiscence): the latter purely active, and dependent on Will, in so far as it differs from Reminiscence, [*Physiological relations.*]

**IMAGINATION** :—(1.) As representative purely: (2.) As combining for itself new forms out of old materials in Memory.

---

#### *Laws of Association.\**

*General Law.*—Perceptions and thoughts, which have once co-existed in the mind, are afterwards associated.

- (1.) Co-existence or immediate succession in Time.
- (2.) Co-existence or immediate succession in Place.
- (3.) Co-existence in Thought.

(a.) Cause and effect (Reason and Consequent, Premises and Conclusion).

(b.) Whole and parts (a thing and its properties).

(c.) Resemblance and contrast.

\* See Sir William Hamilton's *Metaph.* II. 223.

**HABIT :—**(1.) Intellectual, giving ease of working :  
(2.) Ethical, giving rise to easy and ready responses to the higher sentiments. Relation of Habit to the automatic action of the cerebrum : Secondarily-automatic actions.

CONCLUSIONS AS TO EDUCATION FROM THE AUXILIARIES OF  
MENTAL ACTION AND GROWTH.

- (1.) Memory is to be cultivated as an act of Will for purposes of discipline, and also to facilitate acquisition.
- (2.) Imagination is to be cultivated by means of Child-literature; and later through Poetry and the higher literature generally.
- (3.) The facts of Association are to be taken advantage of:—(1.) To aid the Memory: (2.) To establish pleasing associations with intellectual effort: (3.) To establish pleasing associations with the Good in conduct, and with Religion.  
*Music in the School in this connection.*

## THE SCIENCE OF EDUCATION AS FOUNDED IN THE PRECEDING ANALYSIS.

The Science of Education is merely a reflection of the inner movements by which Mind grows.

The two essential factors of all Education are denoted by the words Formal and Real.

*As to the Real.* The Real in Education, in other words, the substance of instruction and training divides itself into two—

1. The Real-Naturalistic.
2. The Real-Humanistic, which includes the Ethical.

The extent to which one or other, or both these elements of Education are to be worked, is determined by the circumstances in which man is placed, along with the end we propose to ourselves in educating.

*As to the Formal.* This is at once as we have shown (a) Will-power and (b) Will-process. It has both an intellectual reference with a view to knowledge or right judgment, and an ethical reference, with a view to right action.

### I. *The Formal in its intellectual reference.*

- (a) The Will is to be cultivated as a power merely. In other words, the Educator must call on the Will-power, which lies at the foundation of Human ac-

tivity, to *apply itself*, as the condition of all true perception, conception, generalisation, reasoning—in brief, of all true knowledge—of all knowledge which is to be truly appropriated. “No one,” says Bacon, “really and thoroughly possesses any knowledge but what he can in some sort create himself.”

This is (strictly speaking) *Discipline* as distinguished from Training.

*Note.*—Under this fall to be considered Attention : Continuity : Effort, whereby a learner acquires command over his own powers.

- (b) The Will has to be cultivated as a movement or process. In other words, the Educator must *guide* the pupil to knowledge by aiding him to acquire it for himself in accordance with the *natural operation, successive movements or procedure* of Intelligence ; that is to say, according to the way or method whereby Intelligence proceeds and must proceed. This is (strictly speaking) *training* as distinguished from discipline.

These processes, as we have seen, are, in the first instance, Analytic, but have Synthesis and Induction for their end. They yield the fundamental principles of METHOD in Education—THE METHODICK of Education. (*Vide p. 29.*)





# THE ART OF EDUCATION.



## THE ART OF EDUCATION.

*The Educative process in general from the ethical point of view.*

The Science of Education first lays down the end of education as being the "Habit of Right Judgment and Good Action"—a perfectly fashioned will: in sum the ethical life. The Educative process and art have always this for their aim: and by the light of this aim we must discuss all questions of instruction and method.

The ethical life being a succession of ethical acts, we must inquire into the constituents of an ethical act if we would ascertain the elements of the process of education.

The constituents of an ethical act are—

- (1.) The perception of the Right—an act of mere Intelligence (Right Judgment—involving both knowledge and discriminating power);
- (2.) The recognition of certain sentiments, virtues or moral ideas (or Ideals) as motives of action —also an act of intelligence, but accompanied by a feeling of 'the Good;'
- (3.) The doing of the Right and Good from a sense of duty to what is imperative and obligatory.

Accordingly : with a view to Right judgment and good action, we have

- |  |   |   |
|--|---|---|
| I. To give instruction with a view   | } | The REAL<br>in the Edu-<br>cative<br>Process.   |
| (A.) To provide the intellectual materials of right judgment.  |   |   |
| (B.) To furnish the ethical materials of right judgment by evoking the ethical sentiments.   | } |   |
| II. (A.) We have to train to <i>power</i> of judgment or discrimination.   |   |   |
| (B.) We have to habituate to right and good action in conformity with the ethical sentiments, or under a sense of Law and Duty.  | } | The FOR-<br>MAL in the<br>Educative<br>Process. |
| III. We have next to enquire <i>How</i> the above work can best be done, and the answer to this question is a mere reflex of the science of education as already laid down. It is called the METHODICK of Education.<br>( <i>Vide p. 18.</i> ) |   |   |

This is the FORMAL as METHODICK.

## I.—THE REAL IN THE EDUCATIVE PROCESS.

[It has to be observed that the subjects of study which we select under the various parts of the educative process are to be designated Formal or Real, according as the formal or real characteristic happens to predominate in them : but every formal subject is also to some extent real, and every real subject is to some extent formal, in its educative effect.]


We have to ascertain what intellectual subjects we must teach in order to give to the future man the materials of Right Judgment.

This leads us into a discussion of subjects of instruction generally and their relative values. We have to ascertain what an educated youth in his eighteenth year ought to know for his guidance in life. The answer to this first question contains the doctrine of *the Real* in Education. The substance or materials of knowledge may be classified as follows :—

## MATERIALS OF KNOWLEDGE :—

## (A.) WITH A VIEW TO RIGHT JUDGMENT.

(1.) *The Real-Naturalistic* :

*Concrete studies*—(a.) Knowledge of the world of nature by which the pupil is surrounded. 

its initial stages this includes lessons in Colour, Form, Measure, Weight, Number, and Object-lessons generally ; in later stages, a knowledge of animals, plants, and manufactured products.)

- (b.) Knowledge of that part of nature nearest to the pupil himself—viz., his own body, with especial relation to the laws of health.
- (c.) The distribution of men and nations with the physical conditions of their lives, and their industrial and commercial characteristics. This, with topography, constitutes Geography.

## (2.) *The Real-Humanistic.*

*Introductory*—Reading as a merely Instrumental Art.

Writing as a subsidiary instrument.

*Concrete studies*—(a.) The vernacular Language as the expression of the thought of others. Literature.

- (b.) The vernacular Language as the expression of one's own thought, a synthetic exercise. (Imitative Composition, or the correct use of Language.)
- (c.) Foreign Languages as Literature.
- (d.) Economics.
- (e.) History, with Civil Relations.
- (f.) Preceptive Morality as matter of fact merely.

(g.) Religion as matter of dogmatic fact merely.

NOTE—*Under this first head of the Educative process the governing religious idea is that the wisdom and power of God are manifested in creation.*

(B.) WITH A VIEW TO EVOKING THE ETHICAL SENTIMENTS.

The question here is—what emotions or sentiments shall the Educator evoke in the pupil as the moral material in which the Will is to work, and which is to supply its strictly ethical motives?

The answer to this question contains the doctrine of substance or the real in ethical instruction, not as mere knowledge, but as emotion; and for this we have to go back to the psychological enumeration of the moral sentiments or virtues, that we may know in detail *what* we have to cultivate in youth, with a view to a rich moral endowment. The sentiment of the Beautiful, and Æsthetic cultivation generally, have to be considered in this section of the educative process as being ethical in their relations, and in their effect on character.

NOTE.—*Under this section the place of Religion is to be found in the exhibition of Christian ethical ideas and the Christian life, and of God as the eternally Good, and Holy, and Just.*



## II.—THE FORMAL IN THE EDUCATIVE PROCESS.

### (A.) *Intellectual:*

The object is to train to power of judgment and discrimination.

The subjects of study here are :—

*Naturalistic*—Arithmetic.

Geometry.

*Humanistic* — The Vernacular Language, as  
Grammar and Analysis.

Foreign tongues, as linguistic  
discipline. (Latin.)

Logic.

### (B.) *Ethical:—Habituation to Right and Good Action.*

The object here is to train to right and good action.

That is to say, we aim at forming a habit of action in accordance with the higher ethical sentiments or motives, the sentiment of Duty being constituted supreme.

## METHODICK.

By "Methodick" is meant the fundamental principles of Method, as these are necessarily deducible from the Science of Education. They are suggested by the movements of mind in fulfilling itself.

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1. *Methodick, or Method in its principles, with a view to Instruction and Acquisition.*

I have here to ascertain *how* I must convey instruction, so as to insure assimilation by the pupil. "What good does it do us," says Montaigne, "to have the stomach full of meat, if it do not digest and be incorporated with us, if it do not nourish and support us!"

The answer to this contains the Doctrine of Method in relation to the acquisition of the materials of knowledge.

The leading and governing principles are here two in number, as shown by our psychological analysis. (p. 19).

(A.) Subjects are to be taught in the way in which they are learned, *i.e.*, in so far as they are percepts, by *looking* at the things to be known; in so far as they are concepts, generalizations, reasonings, analytico-synthetically or inductively (the Heuristic method).

(B.) Pupils must instruct themselves.

From these two fundamental principles flow certain

corollaries. *The end is Knowledge, intellectual and ethical, and the process is Training.*

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2. *Methodick, or Method in its principles, with a view to the power of judgment or Discrimination.*

I have next to ascertain *how* I must instruct so as most effectually to exercise the intelligence of the pupil in making those distinctions in the matter of Knowledge, on which the rightness of judgment depends. Discipline of the Senses has to be considered, with a view to true perception, and of the Intelligence generally, with a view to discrimination and *power*. "We can say," says Montaigne, "that Cicero says thus, that these were the manners of Plato, and that these are the very words of Aristotle; but what do we say ourselves that is our own? What do we do? What do we judge? A parrot would say as much as that."

The exposition under this head contains the doctrine of *Formal* intellectual discipline. Exposure of the fallacy that 'Knowledge is power.'

The fundamental principles are here also two in number, as shown by the psychological analysis which yields the Science of Education (p. 19).

(A.) Pupils should be subjected to repeated exercises in the work of discrimination, in the forming of true and adequate conceptions, and in the perception of causal and rational connexion; in other words they should be carried

through a series of Analytico-synthetic (inductive) and Rational exercises.

(B.) Pupils should be exercised in such a way as to induce, to require, or, if need be, to compel, them to initiate *for themselves*, and sustain, the Analytico-synthetic and Rational (i.e. the inductive) movement of Intelligence.

From these two fundamental principles flow certain corollaries. *The end is Power, and the process is Discipline.*

It is apparent that the fundamental Principles of Method with reference to the *discipline* of the pure formal intelligence, and of Method with reference to *instruction* and *acquisition* are the same.

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### 3. *Methodick or Method in its principles with a view to habituation to right and good action.*

How is the teacher to train to the habitual disposition to good action in accordance with the higher sentiments and the sentiment of duty? This is here the question.

(A.) By constant repetition of particular acts in accordance with the natural growth of the ethical sentiments, i.e., by calling on the child to do the right and good for particular and personal reasons in the first instance, such as the love of the master's approbation, and from a sense of regard for his personal Authority as the representative of Law; by gradually evoking the higher sentiments as inherently attractive; and finally, by establishing the sentiment of Duty.

(B.) By encouraging the free, unrestrained and spontaneous activity of the pupil:

From these principles flow certain corollaries. *The end is the Ethical life, as the consummation of Education; and the process is at once Discipline and Training.*

These principles are substantially the same as those already laid down in 1 and 2 concerning the intellect. They proceed from the particular and concrete to the general, and they also evoke the spontaneous activity of the pupil.

## METHODOLOGY.

## COLLECTION OF THE PRINCIPLES AND RULES OF METHOD IN INSTRUCTION.

We are now in a position to gather together the Principles and Rules of Method, as these flow from (a) The end of education, which is good action as based on right judgment: (b) Methodick or the two fundamental principles of Method *with their corollaries* (p. 29): (c) The periods of mental Development (p. 10): (d) The order of Observation in Concipience (p. 6 [2]); and (e) The auxiliaries of mental action and growth (p. 15).

These Principles and Rules of all Method are twelve in number—simple and obvious in their character, rare in their application.

1. The general course of instruction should accord with the order of mental development. (c)

2. Subjects are to be taught in the way in which they are learned: that is to say, in the case of Percepts, by the direct presentation of the object; and in the case of Concepts, Generalisations, Reasonings—analytico-synthetically or inductively. The exercise of Intelligence must, in short, be natural. (b)

3. Instruction should be given through every sense by which it can be made to reach the intelligence. (c)

4. The order of observation in Concipience yields the following Rule :—In all subjects of instruction which have to do with multitude or with generalisations based on antecedent observations, the salient and most universal percepts are to be *first* taught, and then the rest in order. Proceed from the simple to the more complex. (d)

5. Instruction is to be given in the old, by raising existing attainments to true knowledge; in the new, by rooting it in the old, so that it may grow out of it organically. (c)

6. All instruction must be graded: it must proceed little by little, step by step, if it is to be a growth. This requires, *inter alia*, that we mark out carefully the extent to which we mean to teach a subject from year to year, and month to month, and that we restrict ourselves by these limitations. (c)

7. At every successive step the knowledge acquired must be exact and thorough, so far as it goes, as the condition of its being knowledge at all. (b)

8. The memory should be exercised, especially in the earlier years of instruction, for the purpose of exercising Will and of retaining what has been attained. This involves constant revision of knowledge already acquired. *Repetitio mater studiorum*. (e)

9. The pupil should be so taught as to instruct *himself*, the master being only the guide, co-operator and remover of obstructions. (b)

10. The pupil should be so taught as to experience a sense of power and progress. (b)

11. All knowledge as it is acquired should be turned to use. (a)

12. Instruction in any subject should be supported and enriched with as many relevant associations as possible.

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*Observe : To these principles and rules of Method have to be added rules suggested by the purpose we have in view in teaching any particular subject.*



### THE APPLICATION OF THE RULES OF METHOD TO PARTICULAR STUDIES.

Particular Methodology is the application of the above Principles and Rules of Method to instruction in the various subjects that enter into a school curriculum. In addition to the twelve rules of method that are applicable to the teaching of all subjects,\* we shall find certain other rules which are suggested by the answer we may give to the preliminary inquiry as to the objects that we have in view when we give instruction in any special subject. For example, an intelligent teacher, when he resolves to teach Latin, has to ask himself the question, "Why should I teach Latin?" The reasons for teaching it themselves suggest additional rules of method, *i.e.* ways in which he is to attain the definite ends he has in view. So with other subjects in succession.

#### 1. *Application of Rules of Method to the Real in the Educative process.*

(A.) *Intellectual* :—*Real Studies* which have in view the elements of right judgment.

##### 1. *The Naturalistic (Concrete).*

Object Lessons, elementary and advanced.

Nature-knowledge in its various aspects.

Knowledge of the Human Body.

Geography—(as defined on p. 26).

\* To such subjects as Writing only partially applicable.

## 2. *The Humanistic (Concrete).*

*Introductory*—Reading as a merely Instrumental Art.

Writing as a subsidiary instrument.

The Vernacular Language as the expression  
of the thought of others—Literature.

The Vernacular Language as a synthetic  
exercise—the expression of one's own  
thoughts—Imitative Composition.

Foreign Languages as Literature.

(B.) *Ethical*:—*The Real in Education* with a view to  
instruction in Goodness, or evoking the ethical  
sentiments.

Economics.

History with Civil Relations.

Preceptive Morality.

Religion as matter of dogmatic fact.

How and in what way shall I proceed so as wisely to give possession of moral sentiments or ideas as motives to Will, and not merely to give an intellectual knowledge of them?

The answer to this question rests on the process or procedure of Intelligence in forming conceptions of the moral sentiments or ideas, and contains the doctrine of method in moral and religious training. It is a question of great delicacy; and the governing Rule of Method here, is that we must teach through example and illustration and through the guidance of conduct, avoiding, as much as possible, the direct and preceptive form, if we are to succeed; and this because of the incapacity of children and boys for ethical

sentiments in their generalized form, and because of the impatience which youths have of precept and exhortation. There should be no analysis of feelings. This is for the teacher, not the pupil.

“With Religion,” says Hooker, “it fareth as with other sciences; the first delivery of the elements thereof must be formed according to the weak and slender capacity of young beginners.”

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## II. *Application of Rules of Method to the Formal in the Educative process.*

### (A.) *Intellectual.*

*Formal-Naturalistic :*

Arithmetic.

Geometry.

*Formal-Humanistic :* The Vernacular Language as Grammar, with analysis.

Foreign Tongues as Linguistic discipline—(Latin as type).

Logic.

### (B.) *Ethical :—Method of Habituation to right and good action.*

*How shall I best train to habitual action under a sense of Duty and Obedience ?*

1. By calling forth personal affection and trust.
2. By the beauty of goodness.
3. By the duty of goodness.

Where affection for the master or parent, or the inherent attraction of the ethical motive is sufficiently strong, right

and good action is secured. But with all, and especially as the boy grows into youth, the Will requires the further support of the sentiment of Duty or inner Law.

This sentiment of duty is, in its abstract form, weak in the very young, and is best promoted in them by cultivating obedience to personal *Authority* as such. The parent or teacher is an external symbol of Law, an external embodiment of conscience.

The evoking of the sense of duty then depends, in the case of the young, on our evoking obedience to authority as such, and to the Teacher's authority as being to the child the embodiment of Moral Law.

How is the parent or teacher to do this? The answer is simple, By being a true embodiment of Moral Law. To be this, the teacher must find out what the characteristics of inner Moral Law are, and repeat these in his own bearing and conduct. His authority as delegate of society is justified and his right to obedience established thereby. The pupil's obedience is then *intelligent* because it recognises the true symbols of authority: it is thus also likely to be permanent.

There are nine characteristics of Inner Law which ought to be found in the master. *For example* :—

1. Inner law or imperativeness arises in our consciousness only in connection with the right act—that which in its tendency is right and good.

*Therefore*, the commands of the master should always be in accordance with right reason. He must be able to satisfy himself and any other mature mind, that his commands are right in their aim and tendency, and that they are issued

by him *because of their rightness*. Commands should never be arbitrary, for inner law is not arbitrary.

2. Inner law is always the same. It gives the same unfaltering and unswerving command in all similar circumstances.

*Therefore*, the commands of the master must be stable, sure, steady, consistent. The pupil must always know where to find him, so to speak. The master must not allow his commands and school rules to be influenced—  
(a) by personal ease or indolence; (b) by variations of mood or temper; (c) by personal likes or dislikes; (d) by indifference or frivolity, showing that he himself does not truly respect the law; (e) by love of popularity; (f) by self-esteem or pride, showing that he places his own personality above the law.

3. The Inner Law is always bound-up with the highest sentiments of our nature.

*Therefore*, the commands of the master must be distinguished by the elevation of their aim.

4. The Inner Law of Imperativeness is not always operative. Great freedom of action is consistent with the observance of law, and all things are right that do not conflict with the law.

*Therefore*, the master's commands must not dog every part of a boy's life; they must not harass him. They should be few but strong, strong but few. Liberty of thought and life is to be protected, not infringed on.

5. The Inner Law never demands the impossible.

*Therefore*, the master should give no commands that cannot be fulfilled without too great a strain.

*And so on with other characteristics.*—A Master whose exercise of Authority is consistently governed by such characteristics, and whose school-organisation and methods are good, will have no difficulty in maintaining discipline and evoking an intellectual and moral response from his pupils. He will be the embodiment of Law and the standard of Duty to his school.

As a boy grows, the sentiment of Duty or Obligation to inner law becomes operative and helps the teacher. The active appearance of this sentiment is a hint from nature to the teacher gradually to efface himself. The vice-king must withdraw when the king himself appears.

NOTE.—*In this part of the Educative process, Religion is the perception of God as the Supreme Governor and Law-imposer.*

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### *Motives and Punishments.*

But it may be that a boy will not do what is required of him either from the inherent attraction of the Good (the love of excellence, or the love of knowledge) or obedience to external authority, or obligation to the sentiment of Duty.

This fact has to be recognised and allowed for during the whole process of education, and other motives have to be brought into play.

Motives may be classified as—

(A) Inner and Attractive.

(B) Outer and Coercive.

(A.) *Inner and Attractive motives :—*

(1.) The pupil's love of the approbation of the Master.

- (2.) Sympathy between master and pupil, which communicates the *power* of the former to the latter.
- (3.) The sympathy of numbers in a class or school. [This gives rise, operating along with legitimate self-esteem, to *esprit de corps*.]
- (4.) Emulation ; which however is apt to degenerate into mere place-taking, prizes, and personal rivalry.

These inner and attractive motives coming to the help of sound ethical *instruction*, of the exhibition of true authority in the master, of good methods and of good school organization, will be sufficient to secure obedience, activity and a sufficient amount of application to work and duty, save in very exceptional cases ; provided that the teacher is intellectually thoroughly competent for his function and earnest in the discharge of it.

#### (B.) *Outer and Coercive Motives.*

The outer class of motives consists in physical penalties more or less disguised, which are imposed because the pupil does not respond to the inner, attractive, and ethical motives ; and in connection with these we have above all to consider the different kinds and gradations of offences. These penal motives are the last resort with rational beings. They comprehend :

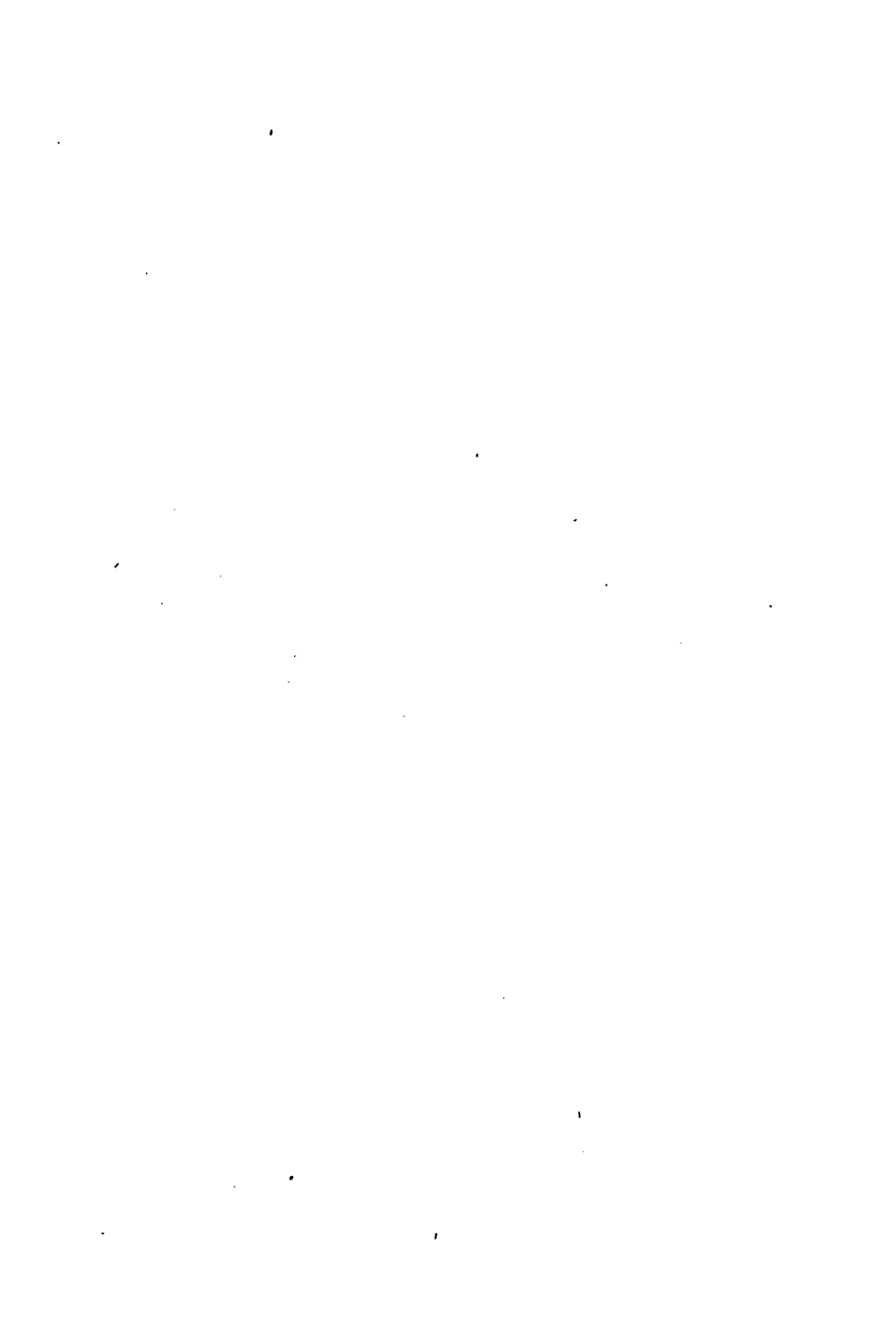
- (1.) Direct corporal chastisement. The question of corporal here discussed.

- (2.) Indirect physical penalties such as impositions.  
The various kinds of impositions have to be discussed.
- (3.) Privative physical penalties, such as loss of freedom or of customary pleasures.

These auxiliaries of the educative process as being outer, physical, penal, and coercive, are to be resorted to only when all others fail. *Extrema in extremis*. An interesting question arises in this connection: viz., Is education in any true sense possible if based on outer motives and acts alone? Whatever view we take of this question, we may with safety adopt the dictum of Dr. Andrew Bell: "It is a maxim of the New School, fully ascertained by experience, that a maximum of improvement cannot be obtained without a minimum of punishment."

END OF THE ART OF EDUCATION.





**SCHOOLS.**



## SCHOOLS.

We have throughout assumed that we have been speaking of education in general. But the advantages and disadvantages of congregating boys and girls for purposes of instruction and education demand special consideration.

1. To what extent are the ends, subjects, and methods of Education modified by having to apply them in a School? Answer—*Not much.*

2. How is the difficulty of numbers to be met where the pupils are of different ages and various stages of progress. The answer is—*By Organisation.*

(1.) *By the organisation of the instruction.* The Instruction Scheme should have a definite scope and aim, and be devised with a view to the work not only of successive years, but of successive terms and even of successive weeks. Length and difficulty of lessons have to receive careful attention, as they must be adapted to the average pupil.

The curriculum of instruction to be laid down for the different kinds of schools has to be discussed with reference to the general scope and ethical aim of all education, as these have been exhibited in discussing the materials of instruction. The difficulty which meets us here is the Time-table.

Consideration of the respective claims of the Real-

naturalistic and Real-humanistic in a school-curriculum. The latter is the centre round which all education must turn.

This does not to any extent affect the position taken up in dealing with the materials of education—viz., that the Real-naturalistic should run through the whole curriculum of instruction from infancy to manhood, being especially prominent up to the fifteenth year.

(2) *By the organisation of the pupils, i.e.* the fitting them into the Instruction-scheme ; in other words, Classification. Here we have to consider the subject of Examinations written and oral, Removes, Leaving Certificates.

AUXILIARIES.—Expedients and Devices in Teaching and in Class-manipulation, such as Manner of questioning, Place-taking, Prizes.

School Rooms, School Furniture, Apparatus for teaching, Text Books, Manual work in Schools.

### *Organisation of a State School System.*

The different grades of Schools are to be determined by the analysis of the periods of mental Development (p. 10.) They are—

From 3rd till 6th year,	KINDERGARTEN SCHOOLS, or Infant Asylums.
„ 6th „ 8th „	INFANT SCHOOLS.
„ 8th „ 15th „	PRIMARY SCHOOLS (Lower Primary to 12th, Upper Primary to 15th year.)
„ 15th „ 18th „	SECONDARY OR HIGH SCHOOLS (for Juveniles.)
Above 18th „	UNIVERSITIES.

NOTE.—*These may be all under one roof.*

DEFINITION OF TECHNICAL SCHOOLS, as schools intended to prepare for some specific industrial function as opposed to schools whose end is purely the education of the man, and therefore ethical. The place of Technical Schools in an industrial nation.

GIRLS' SCHOOLS.—The question to what extent difference of sex affects the education of Girls has to be discussed. Mixed Schools. Teaching by Women.

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### THE TEACHER.

The vocation of a Schoolmaster and its precise social significance. He is, in a special, but not exclusive, sense, the transmitter of knowledge and civilisation. Intellectual and moral qualifications of the Schoolmaster. Dangers of degeneracy of character to which members of all professions are exposed through their professions. Dangers to which the teacher is peculiarly exposed. It is the entering on the profession of teacher in the capacity of an educator that places the aspirant in the same category with the clergy, for his object is then, and then only, a spiritual one. Men so entering on their profession will almost always escape degeneracy. They renew their youth from day to day. Teachers perversely drag down their own profession by being impatient of Philosophy, and even of large historical views. The Church, the Bar, and the Medical Faculty, on the other hand, respect the philosophic and historical treatment of their departments of study. The

chief obstacle in the way of scholastic work being placed on its proper footing alongside of other professions, is the teacher himself, who clings to empiricism. The study of the philosophy and history of education, even when they do not alter the methods which a teacher pursues, will give significance to these methods, and connect his daily routine of work with his highest intellectual and spiritual life.

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*Postscript.*—In this course of Lectures I have in view education up to the eighteenth year. Accordingly, the consideration of that complete result of education which is identified with the term *Culture*, does not strictly fall within my scope.

## HISTORY OF EDUCATION.

The History of education in various countries is a part of the philosophy of History. To understand the Education of a country, we must first understand its character, its social system, and its ideal of human life. We thereby ascertain the standard of growth which it places before itself, and are only then prepared intelligently to contemplate its educational machinery and methods. The History of education, adequately treated, thus contains much of those materials of culture which are peculiar to the philosophic study of history.

With reference to the subject of education itself, the History of education is rather to be called Comparative Education, and is very instructive. To go over the whole of so rich a field in an University course is impossible. Those portions are specially selected which exhibit the progress of educational ideas, and contribute most to practical instruction in methods of instruction and of school-keeping, *e.g.*, Chinese Education, Persian Education, Hellenic Education, Roman Education, Quintilian, Comenius, Ascham, Pestalozzi, Diesterweg, and the inner organisation of German education.

- I. EDUCATION IN CHINA :—The home of the Chinese and its physical characteristics—the Race of Men—the outer history and characteristics of their social system. Their inner life as that may be



ascertained from their philosophy, sacred books, and other literature. Their educational machinery. Their methods. The results of their system, morally and intellectually. Criticism of the Chinese educational ideas and methods, and lessons to be drawn for ourselves.

II. Following the same method we ought next to proceed to consider the EDUCATION OF THE HINDU RACES.

III. THE EDUCATION OF THE ANCIENT PERSIANS—its aims and methods in connection with their life and character.

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A brief sketch of Education among the Semitic Races of the Mesopotamia Basin and among the Egyptians.

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IV. EDUCATION AMONG THE HELLENIC RACES :—Music and Gymnastic. The educational views of Plato, Xenophon, and Aristotle.

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V. EDUCATION AMONG THE ROMANS. Hellenic influence, Cato, Cicero de Oratore.

VI. Detailed analysis and exposition of the Institutions of Quintilian.

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VII. Brief survey of the History of Education from Quintilian to the time of the Reformation. The Renaissance and Humanism.

VIII. Erasmus and Colet, Luther and Melancthon : Montaigne.

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- IX. Roger Ascham, and John Sturm of Strasburg.
- X. Bacon and the Inductive study of Nature:—The rise of Realism and Utility in Education as opposed to Humanism and Culture. In connexion with this, the advocacy of Natural Methods.
- XI. Analysis and exposition of Ratichius, and of Comenius, Detailed exposition of the *Didactica Magna*, and general survey and criticism of the other writings of Comenius. [Jesuit Education.]
- XII. Milton's Educational views.
- XIII. Exposition of John Locke's 'Thoughts on Education.'
- XIV. Rousseau, Basedow, and Campe.
- XV. Exposition of Pestalozzi's educational ideas.
- XVI. Jacotot. XVII. Dr. Andrew Bell and Joseph Lancaster. XVIII. Fröbel. XIX. Jean Paul Richter. XX. Diesterweg.
- XXI. Dr. Arnold. XXII. Herbert Spencer, Professor Bain and contemporary Realism (so-called).

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Sketch of History of Education in Scotland, and its present condition and prospects.

The German Primary schools in their inner working. The inner organisation of the German Gymnasiums and Real Schools.

## CONCLUSION.

General survey of the Course, Theoretical, Practical, and Historical. The unity which pervades it and constitutes it a System. Recurrence, before concluding, to the Science of education: its necessary relation to all other parts of the Course, as giving it systematic unity, exhibited.

Resumption of the Ethical aim of education as that which can alone permanently sustain the method of teaching and the living activity of the Teacher, and as that which alone truly constitutes the Teacher an Educator.

Education as a Science, Method, and History, has not only direct practical bearings on the life of the Schoolmaster and the work of the School, but is itself an independent subject of academic inquiry in the Faculty of Philosophy. The study of Education, inasmuch as it is the study of the genesis and growth of Intelligence and of the formation of Character, educates in the same sense in which the study of Philosophy educates. It is, in brief, a Liberal study as well as a Professional study.

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